

## **Semantic relations among the greek borrowings in albanian language**

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### **Abstract**

*The borrowings from Greek into Albanian have entered at different times, for one reason or another and in different circumstances. They are found in the entire lexical structure of Albanian language, almost in all the layers and the paradigmatic groups of the words, and even in the idiomatic expressions. The borrowings from Greek into Albanian as well as the borrowings from the other languages change according to the morphological patterns of this language. Later, over the time, they change and develop further more getting, apart from the denotative values, even other important values, such as: **semantic values, emotive values, stylistic values, syntagmatic values, paradigmatic values, word-formation values, or substitutive values.***

**Keywords:** *semantic relations, lexical structure of Albanian language, kinds of lexical-semantic relations*

### **1.Introduction**

We are focusing on a very important aspect of these borrowings; the semantic relations they settle or the semantic relations they get involved into, in the lexical subsystem of Albanian language. These relations are not symmetrical; they do not have the same importance in different groups of borrowings. The developments and the changes are more active and the relations are more prominent among the borrowings which have become an organic part of the Albanian lexis, particularly the ones that belong to the general lexis. Meanwhile, with regard to Greek borrowings, particularly among the contemporary and unsettled ones, which *very often create complementary distributional relations with the domestic words and which have remained in the peripheral, dialectic lexis*, these developments and changes are in a much smaller scale and consequently even the relations do not belong to the same level in relation to the borrowings of the first group.

### **2.Different categories and kinds of lexical-semantic relations in the field of semantics**

In the field of semantics, different scholars accept different categories and kinds of lexical-semantic relations, commonly conditioned from the examination: if the studies are carried out from the structural interpreting framework, and even though they were supposed to increase mathematically,

the number of these relations decreases, because **groupings and categorizations** are more preferable in order to have all-inclusive and acceptable solutions for both kinds of these semantics.

### 3. The semantic relations of the Greek borrowings in Albanian

In order to see the semantic relations of the Greek borrowings in Albanian, we referred to the studies which mostly focus on the structural semantics. Academic J. Thomai accepts two considerable divisions of the semantic relations among the words: **conditioned semantic connections** and **unconditioned semantic connections**. According to this professor **the conditioned** relations are the ones which are found during the semantic origin in the formation of the semantic units, i.e. in the circle of the polysemous words, as well as the semantic relations among the words into one word-formation network, etc. Meanwhile, the **unconditional** ones are the semantic relations among the words which do not originate from each other, neither meaningfully nor structurally. So, these are the relations among different words without a connection in their origin but which still share the same semantic essence and therefore, they are grouped in one class or lexical group. The unconditioned semantic relations are of two types: equality relations and similarity relations, which are identified as synonymous relations.

The different types of the semantic relations might be identified in the lexemes of an explanatory dictionary, and as an illustration we have taken out some material from the explanatory Albanian and Greek dictionaries, in order to identify and to compare the lexicographical material from both these languages with regard to these relations.

A. Firstly, we are focusing on the unconditioned semantic relations:

1. **Synonymous lexical relation** is a horizontal relation (connection) between two or more lexical units, whose most important (core) components are the **same** and they change only in the complimentary or secondary (side) components. Such relations between two or more lexical units are considered as unconditional semantic relations of equality or affiliation. Therefore, if we could present this relation in an algebraic pattern, we would have  $X = / \sim Y$ , an equation where the sign of equality (=) takes us to the full synonymy (to the absolute synonymy), meanwhile the tilde (~) takes us to the approximate synonymy (Lyons, 1997, 132).

We are giving as an illustration the Greek borrowing in Albanian **skelet (skeleton)** from the Synonymic Dictionary of Albanian Language 2004. It enters into synonymic relations with 11 other words, (we are referring only to the situation in the dictionary, because there might be many other synonyms which have not been considered as important to be included by the authors of the work).

**SKELÉT:** *Eshtëri, Ashtëri, Ashtërim, Ngrehë, Zgorre, Skurrjalë, Ngrehë, Trup, Pandë, Kornizë, Dobët (i)*<sub>1</sub> (see *Fjalor Sinonimik i Gjuhës Shqipe*).

We are comparing this word with the Greek word **σκελετός (o)**, taken out from G. Babinio; *Λεξικό της νέας ελληνικής γλώσσας*, Αθηνών, 2002 (Babiniotis, 2002), which is an explanatory dictionary that mirrors the main synonyms.

σκελετός (o) {κ. λαϊκ. πληθ. σκελετά (τα) (σημ. 6)}, *κάτισχνος, πετσί και κόκκαλο, σχεδιάγραμμα, βάση*.

In the dictionary of G. Babiniotis, we notice that the word **skelet (skeleton)** has 6 meanings and three synonyms.

The synonymy is found even at the words which are formed based on a Greek borrowing in Albanian, but which is not a borrowing anymore. J. Thomai accepts that a borrowing is only the word which has entered from another language, but when that word creates new units, then the latter are not considered borrowings (Babiniotis) anymore.

More concretely: **STOLÍS**: *Nis, Ndrej, Rregulloj, Teletis, Telis, Ujdis, Godit, Stis, Ormis, Zbukuroj<sub>1</sub> (Fjalori sinonimik i gjuhës shqipe).*

**STOLÍSEM**: *Nisem, Ndrejem, Rregullohem, Teletisem, Telisem, Ujdisem, Goditem, Stisem, Ormisem, Zbukurohem<sub>1</sub>.*

**STOLÍSJE**: *Ujdisje. Nisje. Ndrejje, Rregullim, Goditje. Stisje, Ormisje, Zbukurim, -i<sub>1</sub>.*

**STOLÍSUR (i)**: *Nisur (i). Teletisur (i). Ujdisur (i), Stisur (i). Zbukuruar (i)<sub>1</sub>.*

The synonymy might be positioned even among the idiomatic units which are motivated by a Greek borrowing in Albanian, such as: (Erdhi) **si kofini pas së vjeli (pas të vjelave)** (dikush a diçka) *erdhi tepër vonë, pasi ka mbaruar puna, kur s'duhet më, kur s'hyn më në punë*; (erdhi) **si koshi pas së vjeli (pas të vjelave)**; (erdhi) **si shirku pas së vjeli** (pas të vjelave) *dialect.*; (erdhi) **si shiu pas së vjeli**; (erdhi) **pas pilafit**. *Nxitohesha për të mos u dhënë shkas atyre që të më thonë: "Ja, dhe ky, na vjen si kofini pas së vjeli". (Artistic Literature) (Idiomatic Dictionary of Albanian Language).*

2. **Antonymic lexical relation** is a horizontal relation (connection), usually between two lexical units whose main (core) components are **contradictory**. The antonymic lexical-semantic relations are considered as unconditioned semantic relations. If we presented this relation algebraically, we would have  $X \leftrightarrow Y$ . This is an equation where the two-sided arrow takes us to the typical antonymy (Lyons)

3. **PLEKS**: *kund. shpleks.*

4. **PÁSTËR (i, e)**: *kund. i ndotur; i ndyrë.*

3. **Lexical-semantic relation of scalability** implies the relation between the lexical units, which have got different signing values based on some semantic features of superposition. There are several cases for this example, particularly when we refer to the hierarchy of an institution. For example: in the hierarchy of the nominations which are connected to the orthodox religion, there are some steps that are related to the nominations for the institutions, for the clerics, which are related to the altar or to what is outside the altar (Memisha, 2011). In this hierarchical order, the phenomenon is explained clearly through the following examples:

**PATRIÁRK** *fet.* Titulli i kryetarit të kishës ortodokse të një vendi; ai që mban këtë titull, patrik (në disa vende ku vepron kisha e krishterë).

**PATRÍK** Titulli i kryetarit të kishës ortodokse të disa vendeve; ai që mban këtë titull (në disa vende ku vepron kisha ortodokse). *Patriku i Stambollit.*

**ARKIMANDRÍT** *fet.* Titulli më i lartë për murgjit dhe kryetarët e manastireve; titull më i ulët se i dhespotit për priftin që nuk martohet e që është murg (në vendet ku vepron kisha ortodokse).

**KRYEPESHKOP** *fet.* Titull me i lartë se ai i peshkopit në hierarkinë kishtare; i pari i peshkopëve që mban këtë titull dhe që ka nën drejtimin e vet disa peshkopë (në vendet ku vepron kisha e krishterë); kryetari i kishës ortodokse.

**PESHKÓP** *fet.* Kryetari i një dioqeze ortodokse, dhespot (në vendet ku vepron kisha ortodokse).

**DHESPÓT** *fet.* Titull fetar në kishën ortodokse ndërmjet priftit dhe mitropolitit, peshkop; ai që mban këtë titull, kryetar i një dioqeze ortodokse (në vendet ku vepron feja ortodokse; në të kaluarën edhe në Shqipëri). \*E bën dhespotin (priftin, hoxhën) me barrë.

**MITROPOLÍT** *fet.* Peshkop ortodoks, që ushtron pushtetin fetar në një mitropoli; titulli me i lartë i peshkopit në kishën ortodokse; titullari i mitropolisë (në vendet ku vepron kisha ortodokse).

**IGUMÉN** *fet.* Kryetar i një manastiri të murgjve ortodoksë (në vendet ku vepron kisha ortodokse). *Igumeni i manastirit.*

**KALLOGJÉR** Murg ortodoks (në vendet ku vepron kisha ortodokse). *U bë kallogjer.*

**OSHËNÁR** *fet.* Murg ose besimtar, që rron i vetmuar e me mundime trupore dhe përpiqet të jetë gjoja i papërlyer për të fituar, sipas paragjyqimeve fetare, hirin e zotit; murg ose besimtar i tillë që është shpallur nga kisha si shenjt (në vendet ku vepron kisha ortodokse). *Jetë oshënari. Rron si oshënar.*

**DHJAK** *fet.* Titull fetar në kishën ortodokse, gradë e ulët fetare në këtë kishë; ai që mbante këtë gradë a këtë titull, ndihmës i priftit në kryerjen e shërbesave fetare (në vendet ku vepron feja ortodokse)

**IKONÓM** *fet., vjet.* Titulli me i ulët në hierarkinë fetare ortodokse, prift i thjeshtë.

**PSALT** *fet.* Ai që këndon psalme në kishë, ai që psal (në vendet ku vepron kisha e krishterë). *Zëri i psaltit. Ishte psalt.*

**PSÁLTËS** *fet.* Psalt.

Nëse i krahasojmë strukturat kuptimore të disave nga këto njësi me ato të greqishtes, shohim se në gjuhën dhënëse (në greqishte) strukturat janë shumë të gjera. Kjo lidhet me faktorë jashtëgjuhësorë, sepse në shqipe feja ka qenë disa kohë e ndaluar, gjithashtu besimi fetar në Greqi është më i konsoliduar.

**πατριάρχης (ο)** {πατριαρχών} **1.** αυτός στον οποίο ανάγεται η καταγωγή μιας πάτριας (βλ.λ.), ο αρχηγός γένους, φυλής. **2.** Π.Ε. καθένas από τους γενάρχες, τους αρχηγούς των φυλών τού ισραηλιτικού λαού, λ.χ. ο Αβραάμ. **3.** Πατριάρχης (ο) ο τίτλος τού ανώτατου επισκόπου και αρχηγού μιας Ορθόδοξης Χριστιανικής Εκκλησίας • (ειδικότ.) **Οικουμενικός Πατριάρχης** ο Πατριάρχης Κωνσταντινουπόλεως και προκαθήμενος τής Ανατολικής Ορθοδόξου Χριστιανικής Εκκλησίας **4.** (μτφ.) πρόσωπο στο οποίο αποδίδεται η πατρότητα ιδέας, πρακτικής μεθόδου

**αρχιμανδρίτης (ο)** {αρχιμανδριτών} ΕΚΚΛΗΣ. **1.** ο ηγούμενος μονής (= μάνδρας) ή ο επόπτης ομάδας μοναστηριών μιας περιφέρειας **2.** άγαμος ή χήρος πρεσβύτερος.

**δεσπότης (ο)** {-η κ. (λόγ.) -ου (κλιτ. δέσποτα) | -ες (κ. λαϊκ. -άδες), -ών (λαϊκ. -άδων)} **1.** (καθιμ.) ο επίσκοπος: την *ευλογία σου, δέσποτα* ΣΥΝ. μητροπολίτης, αρχιερέας- ΦΡ. (α) (παροιμ.) **καλά είναι τα φαρδομάνικα, μα είν' για δεσποτάδες** για όσους έχουν φιλοδοξίες ανώτερες των δυνατοτήτων τους (β) **λέω τον δεσπότη Παναγιώτη** για περιπτώσεις στις οποίες κάποιος σαστίζει, τα χάνει ή παθαίνει κάτι και υποφέρει: *Το τι τράβηξα μ' αυτή την υπόθεση δεν λέγεται! Είπα τον δεσπότη Παναγιώτη!* **2.** αυτός που έχει απόλυτη εξουσία, άρχοντας που κυβερνά αυθαίρετα και απολυταρχικά: *αμείλικτος | τυραννικός | στυγνός* ~ ΣΥΝ. δυνάστης, άρχοντας, αυθέντης, εξουσιαστής, ηγεμόνας, βασιλιάς, κυβερνήτης, κυρίαρχος. **3.** (ως προσφώνηση) ο Θεός: *ευλόγησον, δέσποτα!* ΣΥΝ. Κύριος. **4.** ΙΣΤ. (στο Βυζάντιο) (α) ο αυτοκράτορας (β) μέλος τής αυτοκρατορικής οικογένειας (πρώτος στην ιεραρχία τού παλατιού) (γ) (κατά τον 13ο αι.) καθένas από τους ανεξάρτητους ηγεμόνες τής Ηπείρου και τού Μυστρά (βλ. κ. λ. *δεσποτάτο*). **5.** ο αρχηγός τής οικογένειας και κύριος τού οίκου και (κατ' επέκτ.) αυτός που κατέχει απόλυτα, που έχει την πλήρη κυριότητα πράγματος ΣΥΝ. οικοδεσπότης, νοικοκύρης, σπιτονοικοκύρης, αφεντικό.

**επίσκοπος (ο)** {επισκόπ-ου | -ων, -ους} εκκλησ. Ο κληρικός που φέρει τον υψηλότερο βαθμό τής ιεροσύνης (οι άλλοι δύο: διάκονος, πρεσβύτερος) ΣΥΝ. δεσπότης, μητροπολίτης- ΦΡ. **σχολάζων επίσκοπος** βλ. λ. *σχολάζω* (βλ. λ. *κληρικός*, ΣΧΟΛΙΟ).

**καλόγερος κ.** (λόγ.) καλόγηρος (ο) {-ου κ. -έρου | -ων κ. -έρων κ. -ήρων, -ους κ. έρους κ. -ήρους} (καθιμ.) **1.** ο άνδρας που, επιθυμώντας να αφοσιωθεί στον Θεό, παραμένει άγαμος και διάγει ασκητικό βίο εκτός των πλαισίων τής κοινωνίας, σε ειδική χριστιανική κοινότητα (μοναστήρι) ή και εντελώς μόνος ΣΥΝ. μοναχός, ασκητής ANT. κοσμικός, λαϊκός. **2.** (μτφ.-σκωπτ.) ο άνδρας που ζει μονήρη και ασκητική ζωή, που δεν έχει συνάψει γάμο. ΦΡ. (α) (παροιμ.) **το μοναστήρι να 'ν' καλά (κι από καλογήρους βρίσκεις)** βλ. λ. *μοναστήρι* (β) (λαϊκ.) **μπή- κε ο καλόγερος στο** φαί κήκε το φαγητό, τσίκνισε. **3.** μακρόστενο, φορητό έπιπλο με ειδικές εγκοπές ή υποδοχές για το κρέμασμα ενδυμάτων, καπέλων κ.λπ. ΣΥΝ. Κρεμάστρα. **4.** απόστημα μέσα σε ιδρωτοποιό θυλάκιο, το οποίο καταλήγει σε εξογκωμένο, κοκκινωπό και οδυνηρό οίδημα στο δέρμα και εμφανίζεται στην περιοχή τού ιερού οστού. **5.** ΝΑΥΤ. μικρός βράχος που προεξέχει από την επιφάνεια τής θάλασσας, είτε μεμονωμένος είτε με άλλους παρόμοιους βράχους ΣΥΝ. Σκόπελος. ΦΡ. (αινίγματα) (α) **χίλιοι-μύριοι καλόγεροι σ' ένα ράσο τυλιγμένοι** οι κόκκοι τού ροδιού (β) **μακρυς-μακρύς | ψηλός - ψηλός καλόγερος και κόκκαλα δεν έχει** ο καπνός (γ) **μακρυς-μακρυς καλόγερος και πίτα η κεφαλή του** το φτυάρι τού φούρνου (δ) **ψηλός-ψηλός καλόγερος και**

**πέρα η φωνή του** το καμπαναριό της εκκλησίας. - (υποκ.) καλογεράκι (το) [μεσν.], καλογερίστικος, -η, -ο, καλογερίστικα επίρρ.

**διάκονος (ο)** {διακόν-ου | -ων, -ους} **1.** ΕΚΚΛΗΣ. ιερωμένος της Ορθόδοξης Χριστιανικής Εκκλησίας που κατέχει τον κατώτερο από τους τρεις βαθμούς της ιεροσύνης (οι άλλοι δύο είναι ο πρεσβύτερος και ο επίσκοπος) ΣΥΝ. (λαϊκ.) διάκος **2.** (μτφ.) αυτός που έχει αφοσιωθεί σε ένα έργο, που υπηρετεί έναν σκοπό: ~ της ειρήνης και της αγάπης. (Babiniotis)

B. The conditioned relations are also interesting in the semantic relations of the Greek borrowings into Albanian, which are found in two main unit groups.

1. The conditioned semantic relation at the multiple meaning words. Generally, the words are borrowed in one meaning, in the main or the first one. During the lifespan of the respective word, through the syntagmatic relations, some new meanings are created which are connected directly or indirectly semantically with the first meaning of the borrowed word.

We are referring to the word ***i pastër*** (clean) in “Fjalor i gjuhës shqipe”, 2006 (*Fjalor gjuhës shqipe*) (“Albanian Language Dictionary”), which has 8 meanings: **pástër (i, e)** mb. 1. që nuk ka pluhur, plehra, lyrë, bojë etj.; jo i ndotur; kund. i ndotur; i ndyrë: *shtëpi e pastër*; *rroba të pastra*; *me duar të pastra*. 2. që nuk ka lëndë a diçka tjetër të përzier; i papërzier; i kulluar: *ujë i pastër*; *mineral i pastër*; *fjalor i pastër* fjalor pa fjalë të huaja; *racë e pastër* kuajsh. 3. që e mban veten ose mjedisin të larë e të rregullt, pastërtor: *grua e pastër*. 4. që nuk ka puçrra, dregëza a shenja të ndonjë sëmundjeje, i qëruar: *e ka fytyrën të pastër*. 5. i kthjellët: *qiell i pastër*. 6. fig. i ndershëm e i çiltër; i panjollë, i panjollosur; i padjallëzuar: *njeri i pastër*; *dashuri e pastër*; *e ka ndërgjegjen të pastër*. 7. që është bërë me cilësi; që është pa ndreqje e pa gabime: *punë e pastër*; *kopje e pastër*. 8. që tingëllon qartë e rrjedhshëm, i qëruar: *tingull (zë) i pastër*.

Another interesting element is the process of the birth and the development of the meanings, if they are all developments in the Albanian or if we have borrowings from the secondary meanings of the word from Greek, but this entire situation goes beyond the framework of the study, so we will go back there another time.

2. The conditioned semantic relations are found even at the word-formation process. Almost all the Greek borrowings in Albanian (of the general lexis and of the terminological one, the old and the new Greek borrowings, the borrowings which belong to the entire Albanian language or the dialectic borrowings, the borrowings of the written or conversational discourses, etc.) have created word-formation paradigmatic groups, including words with derivation, composed words, words with articles in front of them, words with conversion, etc. The concrete word-formation words are variable and several in numbers. This is obvious when we refer to the entire dimensions which operate with their values in the derivative word-formation as well as in the semantic origin, the internal valences, the reconceptions they get, etc. In all the created units, there are fundamental semes which are found in the semantic structure of a borrowing. So, from the adjective ***i pastër***

(*clean*), some words with derivation are created – with a prefix: *papástër (i, e)*; - with a suffix: *pastri, pastërti, pastërtor, pastroj*; - with composition: *zemërpástër, shpirtpástër, gjakpástër*. From the non-basic (non-simple) verb *pastroj* the following words are created: *pastrohem, pastrim, pastrues, pastruese, i pastruar*, etc. We can find the main senses of the adjective which are related to the first meaning in all these words.

In conclusion, all the semantic relations, which are settled themselves with each-other by the words of this language, are found in the Greek borrowings in Albanian. These relations are found in every language preserving their distinguishing features and interesting phenomena at each one.

#### **4. Conclusions**

This article deals with the semantic relations that are formed in the Greek borrowings found in Albanian language as well as the meaning and the semantic relationships they determine or where they enter in the lexical subsystem of Albanian language. These relations are not symmetric and they do not have the same influence in different borrowing groups. Some of these relationships are: the synonymic lexical relation, antonymic lexical relation and the scalable lexical semantic relation.

All the semantic relations, which are settled themselves with each-other by the words of this language, are found in the Greek borrowings in Albanian. These relations are found in every language preserving their distinguishing features and interesting phenomena at each one. The borrowings from Greek into Albanian language have become part of the vocabulary at different times for specific reasons and purposes. These borrowings are widely found in the lexical structure of Albanian language.

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